Lutheran Herald

YOUTH DIRECTOR

The Rev. Carroll L. Hinderlie

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
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LUME XXXVIII MINNEAPOLIS, MINN., AUGUST 31, 1954 NUMBER 35

SPECIAL COLLECT

for the Twelfth Sunday after Trinity

September 5, 1954

LORD GOD, OUR HEAVENLY FATHER, WE THANK THEE, THAT OF THY GREAT MERCY, THOU HAST GIVEN US THY HOLY AND BLESSED WORD, BY WHICH THOU DOST ALSO AMONG US GATHER THY CHRISTIAN CHURCH: WE HUMBLY BESEECH THEE, POUR OUT THY HOLY SPIRIT UPON THE SERVANTS OF THY CHURCH, THE PRESIDENTS WHOM THOU HAST NEWLY CHOSEN: THAT IN THY TRUTH AND BY THY GRACE THEY MAY FAITHFULLY SERVE THEE, TO THE GLORY OF THY NAME AND TO THE EDIFYING AND GOOD GOVERNANCE OF THY CHURCH, THROUGH JESUS CHRIST, THY BELOVED SON, WHO LIVETH AND REIGNETH, WITH THEE AND THE HOLY GHOST, EVER ONE GOD, WORLD WITHOUT END. AMEN.

TO PASTORS AND CONGREGATIONS OF THE EVANGELICAL LUTHERAN CHURCH

Dear Friends in Christ:

On September 5, the Twelfth Sunday after Trinity, the Rev. Dr. Fredrik A. Schiotz will have assumed the office of President of our church body, to which he was elected at our last general convention. Likewise, the Rev. Dr. Alvin N. Rogness will take over the office of President of Luther Theological Seminary, St. Paul, Minnesota.

This is indeed a significant milestone in our beloved Church. On my recommendation, the convention passed a resolution asking our pastors and congregations on that Sunday to remember these brethren in intercessory prayer. They are assuming an official responsibility which requires the constant grace and spirit of God in the discharge of their tasks.

As we welcome them to their official duties, we assure them of our remembrance before the throne of God not only on this day but also in the days to come. May God through them bless us in their labors.

Yours in Christ,
J. A. AASGAARD

FROM DOCTOR SCHIOTZ

Before I was elected to the presidency of The Evangelical Lutheran Church, there were important commitments that had been accepted which will make it difficult for me to give responsible attention to the work in the President's office during the period September 1-15 and October 15-November 15. In consultation with Dr. Aasgaard, he graciously offered to serve as *Acting President* during these two periods. I am grateful for this offer and have accepted it in the confidence that the Church will share my appreciation.

FREDRIK A. SCHIOTZ

UME XXXVIII . . . NUMBER 35
nneapolis, Minn., Aug. 31, 1954

Lutheran Herald

A Bishop Speaks

Herman A. Preus
Professor, Luther Theological Seminary

The Schelderup-Hallesby case is not yet closed. It has passed from one phase to another and back again. First the issue was whether or not there is a hell of eternal suffering in the life hereafter. Hallesby said in a radio sermon that there is, and painted it in terms that remind the American of the great Jonathan Edwards. Bishop Schelderup protested against this sort of "hell-fire" preaching, and denied that there was such a hell. He was promptly charged with heresy by conservative theologians. He then appealed to the Church Department for an official decision which would either condemn him or exonerate him. After consulting theologians and faculties of both University and Menighets Fakultet, the Department gave its opinion. On the basis of this came the decision in the form of a Royal Resolution. The Resolution held with the University that the statements of Schelderup do not depart from the Confessions "in such a way that he thereby has placed himself outside of the confessing Evangelical Lutheran Church." This decision, says Smemo, in a momentous speech, was unexpected and reasonable." No one demanded Schelderup's dismissal, he said.

Bishop Smemo's speech, held before a large group of pastors, is regarded as one of the important documents in the long debate on the case, and is published in pamphlet form.

The King's Resolution does not suggest dismissal of Schelderup, and could not be expected to do so, because the Church of Norway is both State Church and Folk Church. There have been similar cases through her long history which held to the same line, that a State Church and Folk Church must have a greater "roominess" than a Free Church. It must in other words be more tolerant of error and more liberal in the interpreting of confessional loyalty in a Free Church. Smemo believes the decision of the King's Council was right, and if we will not approve of this "roominess," then we must be ready to give up the idea of the Folk Church in the shape of a State Church.

Smemo cites Professor Tranger to the effect that "it belongs to the nature of a large Folk Church that erroneous doctrinal opinions *(avvikende troesanskuelser)* appear from time to time; and the tolerance with which they are met does not mean that the Church gives up any of its faith or confession, but only represents the tolerance which belongs to the nature of a Folk Church or State Church."

The Bishop does, however, criticize the resolution because it nowhere affirms "the Church's unchanged and unchangeable confessional status." This only encourages a popular conclusion such as Rektor Castberg draws when he declares that in the light of the development in Church and science and culture (not in the light of Scripture), a minister or bishop is fully within his rights in preaching that he does not believe in eternal punishment in hell.

With such a conclusion coming from an outstanding lawyer, it is not surprising that the radical anti-church press rejoiced, and that the laity in the Norwegian Church was confused at seeing the Confessions and the Faith so manhandled by the liberals. It was unfortunate that the resolution made no reference to the clear warnings of both bishops and theological faculties that Schelderup's statements were in conflict with both the New Testament and the Confessions. The resolution's silence on this point, says Smemo, has given a false impression of the Church's stand in the matter and has made it possible to regard the resolution as a legalizing of a preaching which contradicts the plain words of Scripture and the Confessions.

Smemo says this is not the aim of the resolution. The aim, he believes, is rather to avoid a concrete doctrinal issue and to answer as briefly as possible the question whether Schelderup had preached himself "outside" or whether he should continue as Bishop.

The resolution thus recognizes the legitimacy of a broad interpretation of the Confessions. But it in no

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CLARICE FOSS, *Assistant to the Editor* • HERMAN E. JORGENSEN, *News Editor*
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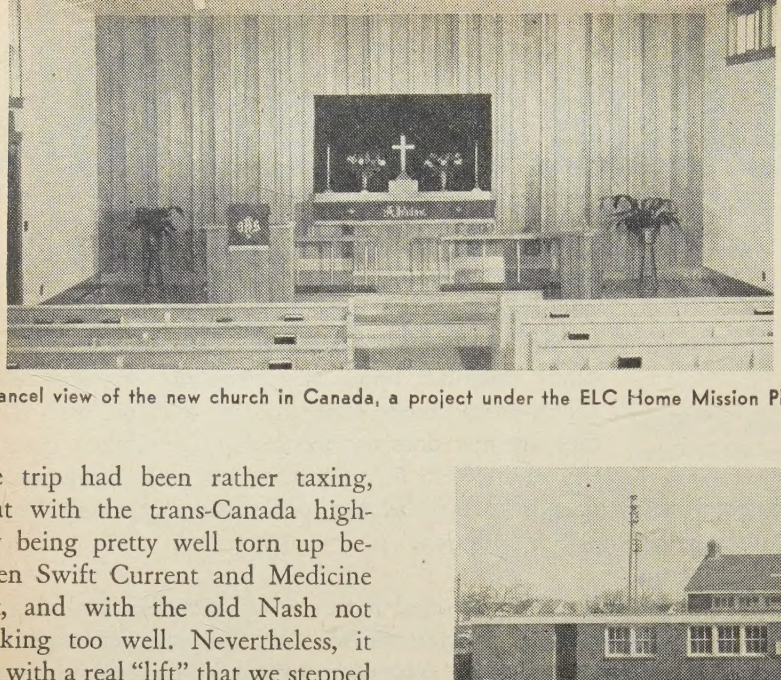
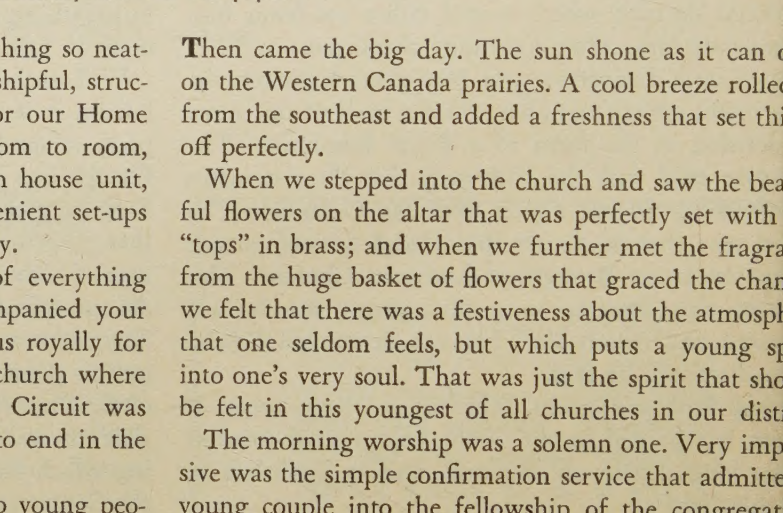


Chancel view of the new church in Canada, a project under the ELC Home Mission Plan.

A Beautiful Set-Up

Mars A. D
President, Canada Dist



Grace Church in Medicine Hat, Alberta, Canada, which seats 250 persons and affords spa for a Sunday school of 150 pupils.

The trip had been rather taxing, what with the trans-Canada highway being pretty well torn up between Swift Current and Medicine Hat, and with the old Nash not working too well. Nevertheless, it was with a real "lift" that we stepped into the new church in Medicine Hat, Friday, June 4. The day was one of sunshine and it was quite warm, but the brick church had withheld the heat well.

As we entered the sanctuary to see everything so neatly set in place in this inexpensive, yet worshipful, structure, we could not help but thank God for our Home Mission program. As we moved from room to room, and then to the church office in the parish house unit, we felt that we had one of the most convenient set-ups in all of Canada. It thrilled us in every way.

Again at the parsonage, the newness of everything struck us. (Mrs. Dale and Storaasli accompanied your D.P.) Pastor and Mrs. Hope entertained us royally for the supper meal, and later we went to the church where this Friday evening the Southern Alberta Circuit was gathered to begin the festivities that were to end in the church dedication Sunday.

Storaasli spoke that evening, primarily to young people, and did so in his usual admirable way. After the service there was a 190-mile hike to Calgary for a Saturday morning meeting, as well as a look at the lots to see what could be fitted into the picture after an "over-our heads" bid had been given on our first set of plans.

We got back to Medicine Hat, just in time to change clothes and get to the session Saturday evening. Mrs. Dale had remained there to speak to the Circuit WMF meeting that had been in progress during the day. Your D.P. spoke that evening. It was a thrill to say the least. The acoustics in the church are perfect. In fact, your D.P. wondered if the people heard Hope, since he spoke in such low tones. But, there was no complaining.

Then came the big day. The sun shone as it can on on the Western Canada prairies. A cool breeze rolled from the southeast and added a freshness that set thin off perfectly.

When we stepped into the church and saw the beau ful flowers on the altar that was perfectly set with t "tops" in brass; and when we further met the fragran from the huge basket of flowers that graced the chanc we felt that there was a festiveness about the atmosphe that one seldom feels, but which puts a young spi into one's very soul. That was just the spirit that shou be felt in this youngest of all churches in our distri

The morning worship was a solemn one. Very impre sive was the simple confirmation service that admitted young couple into the fellowship of the congregatio Gripping was the baptismal service as a young woma knelt before the font and the pastor laid his hand o her head in prayer. A lump came into one's throat this lass made her "I wills" heard and bowed her hea as the pastor declared, "I baptize thee in the name the Father, and of the Son, and of the Holy Spirit."

Then came the dedication services. The ushers hadn set out all the chairs, because this was a large auditoriu for a new congregation to fill. However, they soon ha to busy themselves asking the extra person to crow into the pew, and to make available every possible spa for seating.

Your D.P. has never experienced quite the same tu

(Continued on page 78

Church School With a Purpose

Rubell Hagen

II—ORGANIZATION

ery organized agency must have a purpose. This is) the case in the organization of the weekday church ool, a movement that is experiencing steady growth. erest focused on the movement because of the Collum case has given added impetus to its growth l efficiency.

his increasing interest indicates that the weekday rch school has recognized basic values; it provides a / to introduce the Christian element into the general cation of the child without violating the principle he separation of Church and State, and it puts the ly of the Bible and the standards of Christian living) the weekday experience of the child, thus emphasiz- the vital connection of those standards with all of

Veekday church school may be organized in three es: the parish type in which a single church conducts own school unrelated to other churches; the denomi- onal type in which general planning is done by the rches acting together, but in which each church car- on its own teaching program; and the community e in which all faiths co-operate in general planning in which Protestant groups unite in conducting one em of schools.

he weekday church school may adopt one of three e plans—free, dismissed, or released time. Free time a period for religious instruction after the public ol day has ended. Dismissed time may be at the inning of the day, but usually refers to the last period he day when the entire public school is dismissed. e plan most commonly used is that of released time ing the school day when the child is released from lic school to attend religious classes in some church church school. Two common requirements under plan are: the pupil must have written consent of parent before he can be released; and pupils not olled in weekday church school must remain in their lic school building during the time church schools in session.

ore organizing a weekday church school there are ral important steps to take if the project is to be essful. Perhaps the first point to consider is com- nity action. Such action may have its initial begin- g in a group such as the city ministerial association, hers' club, Parent-Teacher Association, or church ip.

eleased time instruction should be open to all

RNS Photo

churches. No one church or organized church group should be permitted to monopolize the church school movement.

Another important step is to approach the superintendent of schools and the Board of Education. Such approach should be made through the united desire of all denominations rather than through representatives of a single church body. A successful weekday church school program must have the interest and goodwill of public school authorities. The local Board of Education has the power to pass appropriate legislation authorizing religious instruction on released or dismissed time. The details of this legislation will depend to a large extent on the nature of the individual state laws and local needs regarding Christian education.

Following the over-all planning by the general committee and Board of Education, it is desirable that each local church, or groups of churches, formulate its own plan of instruction to fit into the whole pattern of the weekday church school. This responsibility should be vested in the Board of Parish Education.

This is the second in a series of articles on the Weekday Church School, the first of which ran in the Parish Education Issue, August 17, 1954. Miss Rubell Hagen is a member of the Department of Parish Education staff.

EDIT

New

The day after the date of this issue The Evangelical Lutheran Church welcomes into office a new youth Director, or, as the title was until quite recently, Executive Secretary of The Young People's Luther League: the Reverend Carroll L. Hinderlie, who comes to the Luther League office from a pastorate in Grace Church, Watertown, South Dakota. He undertakes a ministry which is one of the most challenging and hopeful but also most frustrating and taxing which the Church can confer upon a man.

Pastor Hinderlie will be the fourth man to hold the top executive position in our youth work. In 1919 Dr. N. M. Ylvisaker became the first person to fill this position, following the Union of 1917. He continued in the office until 1941, a total, in other words, of about 22 years. He then became director of the Service Commission of the National Lutheran Council, ministering to the young men and women in the armed forces of our country during World War II. Dr. Ylvisaker is at present pastor of College Lutheran Church, San Diego, California.

The second man to occupy the position was Dr. Oscar C. Hanson, who served from 1941 to 1948 when he became president of the Lutheran Bible Institute. Dr. Hanson is at present an Evangelist of The Evangelical Lutheran Church. Third in succession was the Reverend Oscar A. Anderson who served from 1948 until last spring when he became pastor of Trinity Church in Moorhead, Minnesota. Thus Pastor Hinderlie is treading in the footsteps of men who went on from the ministry of the Luther League to other positions of responsibility.

Far be it from us to attempt any evaluation of what each of these men has contributed. It will suffice if we attempt to outline briefly what has been accomplished in Luther League work throughout these thirty-five years since organized youth work was begun under the name of The Young People's Luther League.

Naturally, this position is largely administrative, a facet of the work which has been made all the more important because the Luther League has not been supported by the Budget of the Church. It has raised and disbursed its own money. Further, with the very large number of Luther Leagues throughout the Church, the administration on the circuit, district, and national level has naturally been heavy. We believe that it can be said that the Luther League is a "clean operation," efficiently and economically conducted.

Of greater importance are some of the acomplishments as they affect the local Luther League and the individual Luther Leaguer. With the purpose to "win and hold young people for Christ and the Church," the effort has always been to maintain a dynamic organization pointing to the local League and individual Leaguer.

The following accomplishments are specific enc to be listed: International conventions of such sta as to be recognized almost universally; district and cuit conventions which get down to essentials as t formation, inspiration, and leadership training; a gram of producing and publishing helps for the Lu League which has been eminently successful sinc very beginning; a system of Bible camp superv which has brought the number of our Bible camp 127 in 1954 and has made them possibly the gre single force for good among the young people be the local congregation; a program of leadership trai which is developing outstanding young people for ice both locally and generally. All of these things been accomplished under the leadership of the c crated men who have held this office, aided by lite thousands of youth leaders throughout the Church

As we see it, the task Pastor Hinderlie now conf is one of maintaining and developing the present gram, and breaking new ground. The administr machinery must be maintained; the program of v by and large, has been established and needs c guidance along the lines which have been laid d Insofar, it is a task of maintaining. It is however, a task of developing, since none of these matter have mentioned are ever static.

For example, a great deal of further work in field of Bible camps must be undertaken, particu in the type of material which is presented there, a to the emphasis which characterizes them. It wil mean that the fundamentals which have been devel over these years will have to be changed; neverth there are a good many things in some of these which will demand re-thinking.

When we say that Pastor Hinderlie's task will als volve breaking new ground, here is what we ha mind: The basic truths of Christianity do not ch The young people of 1954 need the same Christ a the young people of 1919. The fundamentals o Gospel are changeless in every sense of the word. H ever, the question does continually arise whethe vocabulary in which the truths of the Gospel are s does not have to change to remain relevant to the of a particular day.

It may not be inaccurate to state that Pastor Hi lie's task will be first and foremost "theological." would not want that statement to be misunders

IALS

ector

l it will have to be admitted that the word "theo-ical" may not be the most fortunate. However, the th of the matter is that the surrounding circumstances life and the experiences through which the young ple of today are going are considerably different m those of even a decade or two ago.

One could go into detail on that point. There is the k of security which characterizes the thinking of the rld today, and of far too many even of those who are ristians. It cannot be expected and should not be pected that the young people shall be immune to some those influences. That will probably affect the ap-ach to the message of the Church by the young people the day. It is necessary that those who deal with the ng people shall understand their thinking, be able restate the basic truths in the vocabulary of the young ple, and demonstrate the relevancy of the Gospel to m.

One might even go into greater particulars. One in-untarily thinks of the attitude of Christian youth to reation and amusement. We have been told that one the matters which is under careful consideration by General Board of the Young People's Luther League present is a comprehensive program of temperance ication. When we realize the dangers that lie in such project, we realize the need for careful and mature dership. On the one hand are the horrors of legalism, l let us face the fact that the average young person of ay does not take kindly to a legalistic approach to personal problems. At the opposite extreme lie the ngers of license, and again let us candidly admit that s far too easy for our generation to replace legalism license. It will be the task of the Luther League in s area as in many others to set a middle-of-the-road urse, conforming absolutely to the mandates of God's y Word, but putting those mandates in the vocabu-y of the young person of today.

seems to us that Pastor Hinderlie is exceptionally well pped to break this new ground. His entire back-und and the exceedingly varied experience of his lt years fit him to understand the young person of ay and to speak in the language which that young son needs and demands.

We are sure that Pastor Hinderlie does not enter upon s task wearing rose-colored glasses. Without a doubt, sees the hope and challenge of the task. Equally with-a doubt, we are sure that he realizes the frustrations l disappointments which await him. However, with his natural abilities and the experience of his years of ministry, supported by the prayers and efforts of the Church, we know that he will carry on in the great tradition of leadership which has characterized the Young People's Luther League down through the years. We welcome Pastor Hinderlie and wish him well.

Biographical Data

Pastor Carroll Luther Hinderlie, since 1951 the president of the International Young People's Luther League, will become the Youth Director of The Evangelical Lutheran Church on September 1.

Pastor Hinderlie was born December 25, 1913, at Ada, Minnesota, the son of Pastor and Mrs. Abraham B. Hinderlie.

A graduate of St. Olaf College in 1935 and of Luther Theological Seminary in St. Paul in 1939, he has also studied at the University of Oslo and at the Independent Theological Seminary, 1939-40; at the Peking School of Chinese Studies in Baguio, P. I., 1940-41; and at the University of Chicago five quarters, 1946-50.

While Pastor Hinderlie and his wife were studying at Baguio, under appointment as ELC missionaries to China, the Japanese army captured the city. The Hinderlies were interned in the Philippine Islands for more than three years.

Pastor Hinderlie was married in 1939 to Mary E. Aasgaard, a daughter of Dr. and Mrs. J. A. Aasgaard. They have five children: Maren, 12; Elise, 8; Johan, 6; Paul, 5; and Mary, 3.

Since 1952 Pastor Hinderlie has served Grace Lutheran Church at Watertown, South Dakota. Previously he was pastor of First Lutheran Church of Manitowoc, Wisconsin (1945-50), and of Zion United Lutheran Church at Clear Lake, Iowa (1950-52).

World Council of Churches

The Evanston Assembly of the World Council of Churches would normally be reported in this and next week's issues. Pervious commitments make this impossible, so it will be necessary for us to defer most of our comment until the second issue of September. (Perhaps some can appear next week.)

This is not too serious a matter, to be sure. We have no intention of going into elaborate detail, more especially since The Evangelical Lutheran Church does not hold membership in the WCC. However, we do want to offer some editorial comment on the Assembly, and Dr. Olson intends to devote his pages, "Here and There on the Christian Front," to the Assembly for one or two weeks. Our readers may look forward to what news and comment we feel necessary and suitable in the issue of Sept. 14.

Through Duitama and Tunja

Rolf A. Syrdal

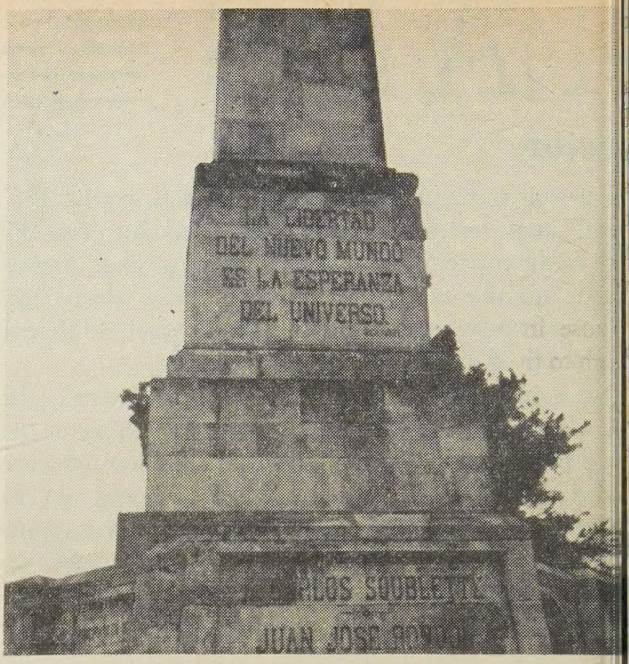
Leaving our strenuous mountain travel behind, we went south along the bus route back towards Bogota, the capital of Colombia and the headquarters of our mission. This return trip from Parpa took us through a part of our mission field in the area of Boyaca where anti-Protestant persecution has wrought havoc upon mission property and greatly handicapped the mission program.

Socha was our first stop. Here Gerhard Ostrem and his family had lived. There is now no evangelical witness in the city nor in the entire surrounding country, except in those rural centers where the Gospel has been planted, like in Parpa. And so the witness of Christ is continuing.

Duitama was our next stop. Here we left the bus and took the mission car that had been brought down for us by Harold Olson. This used to be the center of our mission work. I had been there twice before and thought back on my first visit seven years ago. Even at that time there was active opposition to Protestants.

I remember how the city priest spoke over the loudspeaking system of the church, stirring up the hatred of the people against us, calling us names, and urging

Tunja workers pictured are Mr. and Mrs. Octavio Lopez, left, and Belva Nerlien, right.



The monument at Pueute de Bouyaca features a quote from Boli

the people to stone and burn the Protestants out of city.

I remember stones being hurled at the homes wh we lived—and an attack by a small group of men d day when some of our students and missionaries w together for a little picnic.

That was the beginning. Things became gradua worse until the "last warning" was given to them withdraw and an ominously silent mob of two tho sand gathered around the mission chapel and Bi school to give force to the warning. We had two bui ings and a lot in the city. It was impossible to take c of the buildings, so they were sold and the recei used for purchase of property in Bogota. The lot still ours. Here we hope eventually to build a cha and to have a residence for a Lutheran pastor.

There is still hope for Duitama. The Protestants ha been driven out, but one family remains as a nucle for a new beginning. The people are friendly by natu It is only when they are stirred up by the priest a police that they gradually succumb to mob psycholo and rise up against us who would be their friends giving them the pure Gospel.

Hatred is dying down. One man offered to rent a building with no reservations attached. He and oth said that they thought it was now possible for us return to resume work. Others are warning us that t day has not come yet, and that we should use cauti and further delay.

The question is—Should this be the point where v return, or are there more open places where mo

)gress can be made for the time being, keeping this reserve for a later date? Investigations continue so t the wisest policy may be established.

From Duitama we proceeded to Tunja. This is the place in the province of Boyaca where it has been sible for us to continue our work throughout the ire period of persecution. Here, too, there has been istory of opposition. Shots were fired through the win-vs of the missionary home. Opposition caused the gregation to decrease in numbers—some moving out, ers ceasing to come openly for fear of reprisal from ıtives or neighbors. Students were forbidden to come few coming in spite of the prohibition. One woman o was a member had her Bible taken from her by husband and burned publicly. Tough days—but days en pertinacity of spirit has been manifested.

Selva Nerlien and Mr. and Mrs. Lopez welcomed us the combination home-student center-chapel which y share. We had a meeting there in the evening. The vd was not large, but there was a large enough up to give encouragement. There was only one whom cognized from my previous visit. The others were to the congregation, including some students. Pas-Morck and I brought greetings, and after the service had a fellowship hour over cups of coffee. In the lst of the stormy area here is a spot of peace where love of God rules in the hearts of men and women aith.

here were two incidents that pointed up the situa- by contrast. At Tunja, the little congregation ıted to show their appreciation for our visit and ented us each with a small enameled copy of the ombian Coat of Arms. Three words are written on Colombia—Libertad—Orden. Colombia is the coun- of neither liberty nor order. We long for freedom to claim Christ so that the *true liberty* in Christ will g love and respect for men to establish order and e.

he other incident was a visit enroute at Puente de yaca, the bridge where Bolivar, Santander, and other erals mustered their emaciated armies for the final aught that liberated Colombia, Venezuela, Ecuador, via, and Peru from Spain. On the monument erected he memory of these generals there is engraved a ous quotation from the great emancipator Bolivar: libertad del nuevo mundo es la esperanza del erso" (the freedom of the New World is the hope he universe).

hey were politically freed—but remained chained tually. Not able to break the bonds that held them tually bound, the other freedoms have disintegrated l they are but a warped semblance of the liberty ht for the people by the national heroes. We are as a missionary force to bring true liberty that es as it is built on the Truth, given of God.

A Beautiful Set-Up

(Continued from page 784)

ging at the heart strings at any time in his life, as he did when he raised his voice in "I now declare this church building . . . to be consecrated and set apart to the glory of God."

You see, it had been about a year since he had gone to Medicine Hat with the purpose of selling the lot and giving up the field. The turn of events came with the "never say die" of the small nucleus that was now much enlarged. There were those two families across the street, for instance.

One of the men from one of those homes was washing church windows the day we came to town, and the woman from the other house was among those that served Sunday. This was a *Home Mission* congregation.

After the services we had something to eat, and then we were off, Minneapolis-way, to attend the Convention. As we drove those 250 miles before stopping at a motel for the night, several times did the three of us say, "That was a thrilling experience. One that comes only seldom in one's life." But we do rejoice that they do come, and we are happy that we can anticipate similar experiences in the near future in our Canada District.

From "The Canadian Crusader"

A Bishop Speaks

(Continued from page 783)

way proposes overlooking them, nor does it permit disloyalty to them. There is in the resolution, says Smemo, no tendency to abrogate or change the Confessions or the Church's attitude toward them. Nevertheless, the impression still lingers that the Church, by the resolution, has put its stamp of approval on doctrinal statements which are in conflict with both Scripture and the Confessions. The resolution should have made reference to the words of Jesus and also of the Confessions, and have pointed out the contradiction. They should have made clear that confession is confession, heresy is heresy, and tolerance is tolerance. It is strange, too, that the opinion of the Church Department should cite a long list of theologians of their own choosing and take no cognizance of the overwhelming majority opinion of theologians which represents the Church's true teaching tradition.

Must we say then that the Confessions have been violated in the resolution? Smemo's answer is a qualified "No." The Confessions will still be taken seriously in the Church of the future, not because of the resolution so much as because of the opinions of the Church's theologians and specialists whose pronouncements have become a part of the historical record in the case.

Meditations for the Family Altar

J. R. Heste

TOWARD THE THIRTEENTH SUNDAY AFTER TRINITY

The Epistle: Romans 7:7-25

The Gospel: Matthew 5:43

Monday, September 6
LIVING STONES
Read I Peter 2:1-10

And like living stones be yourselves built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ.

It is one thing to be dead weight on the fields of life and quite another to be made useful, to be consecrated to the living Kingdom of the Lord. In this beautiful imagery Peter says Christians are a part of a spiritual house of which Christ Himself is the cornerstone. He gives life and purpose to every "stone" in the building. Each one is rescued from worthlessness and made a part of the ongoing, saving program of God.

Let us be sure that we are among those thus blessed, and let us be encouraged to use our privileges as a "holy priesthood." Each day should be an offering of ourselves, a spiritual offering, to God. And this will be acceptable to Him through Christ. Living stones are not dead weight. Their place in life has purpose.

We thank Thee, O God, for the life in Christ. Keep us alive in Him. Amen.

\+ +

Tuesday, September 7
HOW MUCH?
Read Mark 13:41-44

"For they all contributed out of their abundance; but she out of her poverty has put in everything she had, her whole living."

Here was a devoted person who didn't seem to be bothered by arithmetic. When it came to giving to the Lord there was no figuring in fractions. It was no question as to how much; it was simply a whole-souled all. This action on the part of the widow stemmed from her love and devotion to God, which never permits anyone to sit down to do close figuring, the sort that makes sure that God doesn't get any more than He has coming. When we are right with God we keep for ourselves only as much as we need. The rest is for His use.

When the offering was being received in a Scottish country church, a little boy told the usher to put the collection plate on the floor. Then, standing barefooted in the plate, he said, "I have no money, but I give myself." He became a missionary, thereby giving his all.

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Wednesday, September 8
GETTING ALONG
Read Zechariah 7:4-10

"Render true judgments, show ki ness and mercy each to his brother, do oppress . . . let none of you devise against his brother in your heart."

The "road test" of Christian faith in everyday living. We are likely to th that our faith is tested only at the p of temptations to great sin, or when are in trouble or under trial of sickn But in our daily contacts, in our liv together at home, in our working toge with other people, we are being teste how well we apply our Christian fa

To get along with others in pati and love is not difficult for those w seek to be Christlike. To be fair and k and to give in with grace, are marks working Christianity. And there is pla of room for these virtues in a w whose nerves are on edge.

"It was her thinking of others made others think of her" was the tril to Elizabeth Browning, who sought ease life, not add to its hardness. opportunities to bring ease are on e hand.

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Thursday, September 9
A PASTOR'S FAREWELL
Read Acts 20:17-38

And they all wept and embraced Paul and kissed him, sorrowing most of all because of the word he had spoken, that they should see his face no more

Paul's last meeting with the elders of the Church of Ephesus gave him opportunity to sum up the work of his ministry. For every faithful pastor, called of God, this summary is an instructive outline of the high requirements of this office. Without pride, Paul said that he had both God and these elders as witnesses to his unselfish ministry. How well they knew that Paul, being sent, was spent. Paul's own heart and conscience were clear. He had not shrunk from declaring the whole counsel of God, and by his own conduct had been an example to the flock.

The Church is blessed by a ministry that, under God, strives to fulfill the high calling here outlined. Let us pray for these servants that at the end of their course, both they and the congregations they have served may praise God who has been glorified. For this, too, is the purpose of the ministry.

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Friday, September 10
SHINE!
Read Matthew 5:13-19

"Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven."

This has nothing to do with personal glory. God's glory is the thing involved. Christ's charge to His followers is that through them, through the shining they do, God's glory shall be seen.

What makes him so loving and kind? That may be a question asked about a man who is that way in a world where it is more natural to be unloving and unkind. The answer is that he is shedding light which he had kindled at the Source of Light. He isn't shining because it is natural for him to do so; he is reflecting the Light and thus gives glory to God.

Here is the charge to all. Not to gather glory for ourselves but to live and speak in such a way that we become windows through which people can glimpse a little more of the glory of God. Even in the Christian life it is true that some people make a better door than a window. Let your light shine out to the glory of God!

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Saturday, September 11
IF THE SHOE FITS
Read 2 Samuel 12:1-10

"As the Lord lives, the man who done this deserves to die. . . . Nat said to David, 'You are the man.' "

As David listened to the touching st of the rich man's unjust move aga the poor man, his anger arose. While was totally blind to his own sin he squeezing the shoe on the rich man's f It fitted the rich man's foot indeed, bu was custom-built for David. It was c when Nathan drove home the point David opened his eyes, and repented.

How easy it is when speaking of to "count ourselves out." The shoe se to be for somebody else. It is easy thank God that we are not like the ad erers, thieves, drunkards we have occas to know about, and lose sight of the that there are many shoes that fit fectly on our own feet. We *are* sinn all of us, in need of daily forgiveness

Help me, O God, to remember tha too, am a sinner, and when I know shoe fits, I will confess it to Thee, be restored to Thy fellowship. Amen

he Simple Analysis

Harold B. Kildahl

THE TWELFTH SUNDAY AFTER TRINITY
September 5, 1954
Text: Matthew 12:33-37

doesn't leave much in question, does He? Our rd speaks in this text in an incisive manner, plainly that those men of long ago and the men of our day might quickly discern the difference between life as n live it naturally, and life as Christians live it.

Make it good or make it evil, this life that you live, there is no middle ground and no gray plain of ıtrality. One is not half good or half evil. One is not stly good or mostly evil. He is either good, or evil, l his life, the acts of living and the words he lives indicate what he really is at heart.

t would seem, therefore, that a paraphrase of these rds would leave us with something like this: "There no such thing as saving faith that lies concealed hin the heart of a man, unknown and unseen by ers."

To go on with it, the result would lead us this way: etail your life from morn to night and include the ıgs you read, see, and think, as well as the deeds you When you add it all together you will quickly come a conclusion concerning what you really are."

One step more and it comes out like this: "Never get that speech, the power of speech and the way in ich it is used, is able to deal a deadly blow to the l of a man and your soul too."

t may be ridiculous to ask, but really now, how ny words did you use today? How many? You don't ow? Of course not. The question is a bit silly. But sider a moment and then reply—What kind of rds did you use? Good words? Kind words? Words love, or words of witness? Were they words that and probed and hurt, and were they spoken with a ire to cut and probe and inflict injury? Were they rds of thanksgiving or prayer? What kind of words you use? How many? Did you catch the meaning what our Lord said?

Now, it doesn't take a course in theology or a wealth wisdom to understand the words of Christ where He aks about the treasure of the heart. Men know them- es quite well. You do, don't you? You know if you a Christian, a believer, a true friend of Christ and ; righteousness. You know if He is the treasure of r heart and whether you truly sing, "Jesus, Priceless easure" with sincerity. Our Lord says, "If I, the Lamb God and Savior of your soul, am the treasure of r heart, the pearl of greatest price, you will live the of the redeemed." It's a simple analysis, but friend, eveals the truth. Amen.

Correspondence

CONCERNING THE WORLD COUNCIL OF CHURCHES

►The epoch-making church convention of 1954 has now passed into history, and the results appear generally to be quite satisfactory. It was interesting to sit on the sidelines and observe the performance of the "boys" who sat in my seminary classes at some time or other. Age, experience, and the application of talents, training, and opportunities work remarkable transformations, of which I took notice with a great deal of joy and satisfaction.

Sitting on the sidelines as a silent observer at a church convention is vastly different from being an active participant in the deliberations of the assembled pastors and delegates as I have been for a half century, but nevertheless interesting and inspiring. Although I have never had a vote in our conventions since the Union of 1917, I have had a voice and made some contribution to the actions taken, as an advisory member, officer, or committee or board member, for I have had the privilege of serving my Church both before and after the Union of 1917 in many and varied capacities, a service which has expanded and enriched my own life in many ways.

The very vocal and almost unanimous action of the convention on the merger proposition made that action both significant and decisive. It left no doubts as to the will of the assembly on that question. Personally, I would rather have favored the adoption of Resolution IIIB than IIIA, which was adopted, because it left the way open for the consideration of important questions pertaining to the plan of organization for the proposed new body. However, President Aasgaard's wise suggestion, mentioned in the editorial of July 13, left that avenue open to pastors and lay people to offer constructive criticisms and suggestions for improvement without placing any limitations on our Union Committee, so that the same purpose may be served even in a more effective way than the one proposed by IIIB.

At some later date, I expect to take advantage of this opportunity, but just now I am especially interested in our attitude and relation to the World Council of Churches, which meets at Evanston, Illinois, August 15-31, 1954. The question of affiliation with this ecumenical movement will inevitably come up for a decision sooner or later, either before or after the consummation of the proposed merger, since two of the negotiating bodies are already members of the Council. While this matter has been mentioned from time to time as having been under consideration by the Joint Union Committee, it was not officially before the recent convention of our Church. It has been suggested that, because of its controversial nature, action on that question should be held in abeyance until after the proposed merger has taken place. In my judgment that would be a serious mistake, as it would thrust a delicate controversial matter into the lap of the new body soon after its inception, thus in all probability proving to be an active divisive factor from the very start. It is therefore quite important that some decisive action be taken on this question prior to the merger.

Our Church Council has twice recommended that The

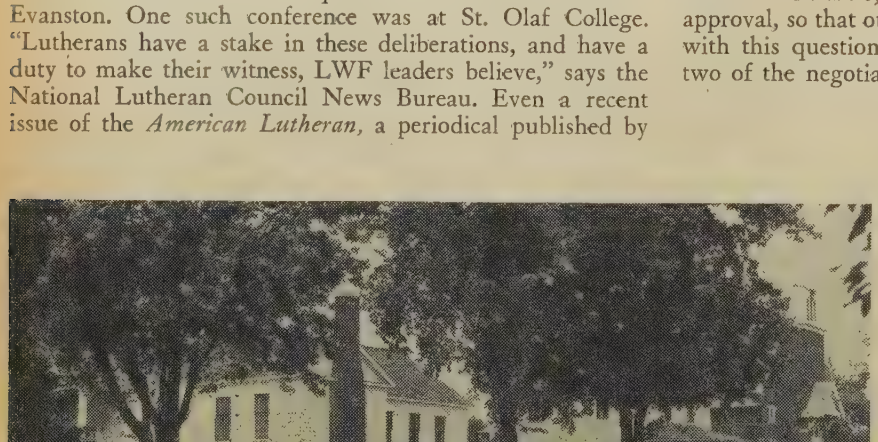
Evangelical Lutheran Church affiliate with the World Council of Churches in order that it may join European and American Lutherans in making a joint testimony concerning Christian truth, hope, and life in accordance with our scriptural and confessional position. This was done in 1946 and 1948 (see Reports of 1946, pp. 41, 416-7, 438; 1948, pp. 31-32. 471-72, 492). In 1946, the question was referred back to the Church Council for further study and report. A fuller statement of reasons for joining the Council was presented in 1948 and the recommendation repeated. The recommendation of the Church Council was quite thoroughly discussed by no less than twenty-eight speakers, fourteen for the recommendation and fourteen against. The convention decided that a two thirds vote should be required for the adoption of the recommendation. One thousand four hundred eighteen votes were cast, and the recommendation of the Church Council was defeated by 872 votes to 546.

I was among the fourteen who spoke in behalf of the adoption of the Council's recommendation, and I still hold that position. The premises on which the Council's recommendation was based both in 1946 and 1948 were well considered and are even more valid today than they were six and eight years ago. The World Council of Churches has been gaining in membership and strength since its formation at Amsterdam in 1948, its membership now numbering about 160 confessional groups or about twice the number at Amsterdam. European Lutherans, with the exception of a few individual dissenters, are solidly behind this ecumenical movement and about one half of American Lutheranism is affiliated with the Council, so only a comparatively small minority of Lutherans are still outside the membership of the Council. The Lutheran World Federation has lined up strongly behind the Council and is actively sponsoring and promoting the Evanston Conference. The first issue of the new quarterly *Lutheran World* recently published, is definitely orientated toward the Evanston Conference. "The main concern of this issue is to aid Lutheran preparation for the Conference at Evanston," says its editor, and the contents well bear out that statement. The National Lutheran Council is placing its facilities at the disposal of the Lutheran World Federation in promoting Lutheran participation in the Evanston Conference, especially through the theological conferences beng held at various centers this summer to deal with the questions to be considered at Evanston. One such conference was at St. Olaf College. "Lutherans have a stake in these deliberations, and have a duty to make their witness, LWF leaders believe," says the National Lutheran Council News Bureau. Even a recent issue of the *American Lutheran,* a periodical published by a group within the Missouri Synod, takes favorable no of the Evanston Conference, calling attention to the that Lutherans constitute the largest confessional group the World Council of Churches and pointing out the im that Lutherans have already made on the program and objectives of the Council. It is most regrettable that the la and influential Evangelical Lutheran Church, a membe both the National Lutheran Council and the Luthe World Federation, must put its light under a vessel decline the opportunity of testifying before this world Ch tian forum to Christ, the Hope of the World!

In order to familiarize myself with the subject ma and the general tenor of the Evanston Conference, I secu an advance copy of the ecumenical surveys (six of the and the report prepared by the Advisory Commission presentation at Evanston as soon as that volume was p lished. It is an interesting and revealing volume and me careful study and open-minded consideration. Personall am least pleased with the report on "Social Questio This report appears to be largely influenced by the th logical apostle and apologete for Communism, Dr. J. Hromadka of Czechoslovakia, one of the principal m bers of this survey group. His social ideal is the "classl society of Communism, with Soviet Russia as the conc expression of that ideal. While the denunciation of cap ism and the exaltation of the virtues of Communism not as drastic as the pronouncements of Amsterdam, pink to red social philosophy is more or less discern throughout. It is quite fortunate that a man of the sta and background of Dr. Matthew Spinka has just publis a treatise on "The Church in Communist Society," in wh he exposes the real character and theological and so philosophy of Prof. Hromadka. It should open the eyes at least some of his admirers and blind followers.

Lutheran Churches everywhere have a solemn respons ity and an unparalleled opportunity to bear testimony Christian truth in all its varied aspects through the medi of the World Council of Churches, and that without c promising either themselves or their confessional posit It is to be hoped that the impact of the Evanston Confere will be such that our Church Council will be encoura to repeat the recommendation of 1946 and 1948, that Evangelical Lutheran Church become affiliated with ot Lutheran brethren as members of the World Council Churches in 1956, and that the Church will then vote approval, so that our Church may enter the proposed me with this question settled as it has already been settled two of the negotiating bodies.

(Dr.) G. M. Bruce
Minneapolis, Minn.



NEW PARISH HOUSE

Pictured is the new parish house of Saviour's Church, Cloquet, Minn., parish the Rev. R. C. Reinholtzen. The building purchased from the local American Leg and completely remodeled, thus provi very fine educational and organizational cilities for the church. The cost of build including ground and remodeling, was $ 000. The parish house was dedicated Ma by Dr. J. C. K. Preus, ELC secretary of e cation. On dedication day, 78 new mem were received, including an adult class of

ere and There on the Christian Front

Edited by Raymond M. Olson

ITED LISTINGS

ording to *United Evangelical Ac-* Congressman William E. McVey ll.) recently had printed in the ap-lix of the *Congressional Record* the es of 161 Roman Catholic officials priests who were victims of re-us persecutions behind the Iron ain. Subsequently, Dr. Glenn L. er of Protestants and Other Amer- United for Separation of Church State provided Representative ey with a list of persecutions and ialities in Colombia, Spain, Italy, ce and East Germany, asking that too should be printed in the ap-ix of the *Congressional Record.* ngressman McVey, according to periodical, refused to have the mation on these persecutions ed, in spite of the fact that they be backed up by documentary nce. He stated that it merely in-d "strife between religious sects" hat it was not "reliable." On the ary, it is thought by many Evan-ls in Washington that Congress-McVey feared opposition by the n Catholic Church.

RCH MEMBERSHIP RISES

Americans are church members ever before, according to informa-prepared for the Yearbook of ican Churches for 1955. Church bership climbed to a record 94,-5 in 1953, which is 2,565,716 the previous year. In addition, h giving is at an all-time high, uction has expanded eight-fold 1940 and the U.S. now has more hes, more clergymen and more th school members that at any us period in its history.

e editor of the Yearbook, Dr. Ben-. Landis, said the statistics show orous, sustained movement of icans into the churches. He said t that one important reason for ain was the continued shift in opinion which favored spiritual Other factors are the increase in birth rate, effective evangelistic ds of the churches, population which have produced new sub-urban churches and the unrelieved world crisis.

Six out of 10 Americans—59.5 per cent—now hold church membership. The 1953 total represented a 2.8 increase over the 1952 figure. This can be compared with a population gain of 1.7 per cent. Protestants now number 55,837,325; Roman Catholics 31,476,261; Jews, 5,000,000; Eastern Orthodox, 2,100,171; Old Catholics and Polish National Catholics, 366,088 and Buddhists, 63,000. The relative strength of Protestant and Catholic groups has remained "virtually constant" for more than 50 years, the Yearbook said.

NEGROES HAVE RESPONSIBILITY IN ANTI-SEGREGATION

The anti-segregation ruling of the U. S. Supreme Court, if it is to work, will depend largely upon Negroes, in the opinion of Dr. Jacob Walls of Chicago, senior bishop of the African M.E. Church. He told a convention of the denomination, "Our obligation in this respect is at least as great as that which moved the white men who made the decision." He told the group the Negro can "slip back again if he merely stands back crying out against wrong without helping right it and aiding the men who are helping him.

"We are much encouraged to see the American Church, in both North and South, take upon itself the active work of breaking down the walls of segregation." He added that Negroes should show their appreciation by preparing themselves to benefit by the Supreme Court ruling.

WORTHY OF NOTE . . .

High schools in Land Baden-Wuerttemberg, West Germany, henceforth will grant the same credits in religion as for any other subject. Under the new system, students who flunk religion and one scientific subject cannot be passed into the next grade. In most West German states only the conduct of students during religious classes, and not their actual knowledge, is noted on school records. . . . The television film "This Is the Life," produced by the Lutheran Church—Missouri Synod has been voted best of its category in a nationwide poll of stations, sponsors, advertising agencies, film producers, and distributors in the TV field, although it was not included on the ballot.

HINDU TEMPLE IN OREGON

RNS Photo

Shown here is the new Hindu Temple of the Vedanta Society of Portland, first Hindu Temple in the Pacific Northwest. It is located at Scappoose, Oregon. The building has eight fireplaces for the comfort of study classes during the winter months. It is a retreat for members of the Vedanta order of Hindu monks, of which Swami Devatmananda is the Portland head.

Within the E.L.C.

PERSONS

Mrs. Martha Bidne Belgum, widow of the Rev. E. S. Belgum (who died May 28, 1953), passed away in Minneapolis June 29. Her husband was pastor at Appleton, Minn., 1919-47.

The Rev. Robert G. Johnson, Flaxville, Mont., has been appointed All Lutheran Food Appeal chairman in the state of Montana.

The Rev. and Mrs. N. M. Flugum were honored Aug. 8 by his parish, Linden Church near Forest City, Iowa, the occasion being their silver wedding.

Mrs. Eunice Langeland Strandjord, wife of the Rev. S. J. Strandjord, St. Olaf, Iowa, passed away Aug. 6 at Mt. Vernon, Wash. Obituary later.

The Rev. Richard Holleque, Buffalo, Center, Iowa, has accepted a call to Our Saviour's Church, West Salem, Wis.; he will begin his work there Oct. 1.

South Dakota

Canton, S. Dak. Grand Valley Church of the Fairview parish celebrated its sixtieth anniversary June 6. Speakers were: the Rev. E. L. Bentson, a former pastor of the parish; the Rev. A. L. Abrahamson, vice-president of the South Dakota District; and the Hon. Sigurd Anderson, governor of South Dakota. In the evening an historical skit was given by the young peole of the church. The Rev. E. W. Haygeman is the pastor of this parish.

Hudson, S. Dak. A new basement of rural Trinity Church, one of the congregations forming the Moe parish, was dedicated June 27 by the pastor of the parish, the Rev. Erling H. Fretheim. The cost of the work represents more than $12,000, much of the labor being donated by parishioners.

Brandt, S. Dak. The 75th anniversary celebrations of the two congregations of the Brandt parish: East Highland and Highland, held respectively June 18-20 and June 25-27, were largely attended, former members coming from several states and from Canada. Most of the living former pastors of the parish were present and participated in the festivities. One of the commemorative services was conducted in the Norwegian language. Present pastor of the Brandt parish is the Rev. B. O. Solberg.

California

Highland, Calif. Southern California's Lutheran Daughters of the Reformation will conduct its annual workshop Oct. 23-24 at Highland Church, parish of the Rev. Clarence A. M. Benson. Speakers will be Pastor Benson and the Rev. Torval Torvik of the California Lutheran Bible Institute. The following ladies will be in charge of the workshop itself: Mrs. E. R. Jacobson and Misses Beatrice Ruslie, Elvina Nelson, and Esther Kittleson.

BETHANY INDIAN MISSION

Bethany Indian Mission, Wittenberg, Wis., served by the Rev. E. W. Sihler, conducts every summer a Christian vacation school. This summer the school was attended by sixty-five Indian children. Eleven young people were confirmed. During the last week of the school Missionary Alton Halverson spoke about mission work in Madagascar and showed pictures from the field. In addition to this school at Wittenberg, the Mission conducted a day school, with thirty Indian pupils, at a cranberry marsh west of Wisconsin Rapids. Eleven volunteers, eight of whom came from the Minneapolis Lutheran Bible Institute, assisted in the work in the two schools.

OBITUARIES

The Rev. Amund S. Bue

The Rev. Amund S. Bue, Zahl, Dak., died Aug. 5 in Seattle, Wa after having suffered a heart attack Seward Park bathing beach. He born Aug. 5, 1881 (he thus pa away on his 73rd birthday), at Blo field, Minn., a son of the Rev. O. Bue and wife Caroline, nee Hjo He was graduated from St. Olaf C lege in 1903 and from the Un Church Seminary in 1909. He ser parishes at Stanley, Flasher, and I more in North Dakota; Opheim, M tana; at Beach, Kathryn, and Z North Dakota, the last named pa since 1939. He is survived by his w nee Marie Metzger, and two daugh

Mrs. Otto Mostrom

Mrs. Gena B. Naeseth Mostr Northfield, Minn., wife of the I Otto Mostrom, died July 29, in 79th year. Funeral services were H Aug. 3 at the Land Church, Zumbr Minn., Pastor H. E. Everson and B Biorn officiating. Born Oct. 31, 1 in Goodhue County, Minn., she tended in her youth Lutheran La Seminary, Red Wing, Minn., and Olaf College. In 1904 she married Rev. Otto Mostrom, and later live the following parishes: New Hamp Iowa; Mt. Horeb, Wis.; Madi Minn.; and Land-Minneola at Z brota, Minn. Five years ago the M

LUTHER LEAGUE FLOAT IN WISCONSIN PARADE

The accompanying picture shows a float entered by the Luther Leagues of the En Lutheran-Bethany parish, Grantsburg, Wis., in an American Legion parade early in summer. The float was in red and white, and received one of the top prizes. Pastor of Grantsburg parish is the Rev. Tenner Thompson, Jr.

as moved to Northfield. Mrs. Mos- is survived by her husband, one three daughters, and two brothers. son, Ruben, is pastor of Imman- Church, St. Paul; one daughter, a, is the wife of the Rev. Alf Rom-, Viroqua, Wis.; one of the broth- s the Rev. C. G. Naeseth, Madison,

ANNOUNCEMENTS

Watertown Circuit LDR will meet Watertown, S. Dak., Sept. 19, 3 p.m.

The seventh annual Rural Life Con- ence (for rural pastors and laymen) be held at Concordia College, rhead, Minn., Oct. 19, 11 a.m. to n.

PRESIDENCY OF LUTHER SEMINARY

or good and valid reasons First eran Church of Sioux Falls, South ota, has requested their pastor A. N. Rogness, president-elect of er Seminary, to extend his serv- of their congregation until some- late this fall or possibly the be- ing of 1955. The Board of Edu- on has, therefore, requested Dr. xson to continue to function as ident of the seminary until such as President-elect Rogness is in sition to take over. This service e terminated not earlier than the of November and not later than eginning of the second semester uther Seminary.

J. C. K. PREUS
Executive Director
Board of Christian Education

NOTICE

dinner to welcome Dr. and Mrs. rik Schiotz will be held Thursday, mber 30, at 6:30 p.m. in Minne- s, place to be determined. ELC bers desiring to attend should ob- tickets in person or by mail from eneral Secretary's office, 422 South Street, Minneapolis, Minnesota, e September 10. Tickets will be each.

nouncement: There are still a copies of the books containing the d copies of the sermons and ad- s delivered at the 1954 Confer- on Evangelism, which was held e Minneapolis Armory last Janu- vailable. These books sell for two s each, and they may be obtained iting the Division of Evangelism, outh Fifth Street, Minneapolis 15, esota.

CHANGES OF ADDRESS FOR PASTORS

C. M. Cherland, 600 Minto, Winnipeg, Man., Can. 10-10-54

Wendell W. Frerichs, 453 Church St., Stevens Point, Wis. 9-15-54

S. V. Gjervik, Aina Haina, Box 7094, Honolulu, Hawaii 8-1-54

H. J. Holman, 5104 Bloomington Ave. S., Minneapolis, Minn.

A. H. Johnshoy, Lake Preston, S. D. 10-24-54

J. K. Krogh, 4108 Lyndale Ave. S., Minneapolis, Minn. 8-1-54

C. G. Lygre, 606 Capitol, Yankton, S. D. 10-10-54

I. P. Paulson, Washburn, N. D. 8-31-54

Maynard E. Stokka, Hawley, Minn. 8-31-54

PARISH CONSERVATION AND EXTENSION THROUGH . . .

THE PLACEMENT SERVICE

The Placement Service of the E.L.C. serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Placement Service assumes no responsibility in the matter. Send your ads and communications to: The Placement Service of the E.L.C., 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

160 acre improved farm for sale in Central Minnesota. 1 mile from town with Lutheran church. Fine laying land, all under cultivation. Elec. and school bus service. Price—$65.00 per acre. 376-1A

200 acre stock and grain farm in Otter Tail County, Minnesota for sale. 125 acres under cultivation. Black loam soil with clay subsoil. Good bldgs., modern 7 room house remodeled, REA, large barn, and other buildings. Gravel road, 5½ miles from town. On milk truck route. Lutheran community, 2½ miles from church. Price, $16,000. 376-2A

For sale—6 room modern home, with about 1 acre, and garage and small barn. Plenty of fruit and nut trees. Located in Northwestern Oregon, Marion County. 376-3A

Businesses

For sale—established men's store in county seat town in Northeastern South Dakota. Vol. $30,000. Excellent location, progressive community. Knotty pine fixtures. Lutheran church. Price, approx. $15,000. 376-4C

General store for sale in Day County, South Dakota. Good business for husband and wife. Building can be bought or rented. Stock and fixtures included. Living quarters available. Present owner retiring due to illness. Lutheran church in town. 376-5C

Hardware store and International Harvester dealership for sale in Rolette Co., North Dakota. Also equipment and stock, plus an apartment for family. Lutheran church. 376-6C

Bakery for sale in Canton, South Dakota. Fully equipped, established 32 years. Population largely Norwegian. Lutheran church, splendid schools. Will sell reasonable. 376-7C

FOR RENT

280 acre farm in Northeast Iowa, Winneshiek Co., 1 mile to Lutheran church and school on improved highway. Buildings in good repair, barn, other buildings, REA, herd of Holstein cattle. Excellent stock farm. Possession March, 1955. Rent on 50-50 basis. 376-8A

WANTED TO RENT

160 acre or less farm in Martin County, Minn., or its surrounding counties. 376-9A

POSITIONS WANTED

Student at University would like choir director's position in Lutheran church in Twin Cities. Has 3 years experience in public school music and 2 years experience with church choirs. 376-10D

Medical-secretary-technician graduate desires position in clinic, doctor's office or hospital. In addition to technician and secretarial training has had x-ray training. 1 year college, and nurses' aide experience. 376-11D

Man wants work in Lutheran home as janitor or helper. 376-12E

Seminary student desires work in ELC church in Twin Cities area, preferably Minneapolis. Any type of work. 376-13E

Luther Seminary student, married, desires work in afternoons, full time, while attending sem. Experienced in orderly and janitorial work. Also in statistical analysis. 376-14E

Accountant-auditor-office manager desires position with reliable firm. Has six years' experience. Studied at church college. 376-15E

HELP WANTED

Middle-aged lady to work as cook in small Home for the Aged, church owned. Good wages, with board and room. Ample time off. Goodhue County, Minnesota. 376-16F

Office secretary wanted for Lutheran School of Nursing in St. Paul. Work consists of typing, mimeographing, answering telephone, filing, etc. 376-17F

Capable middle-aged Christian woman needed to cook in Old People's Home in Iowa. Good wages and comfortable living quarters. Also woman to take care of laundry, needed this fall; and capable man to take care of steam heating system. 376-18F

Opening in Montana hospital for combination Lab and X-Ray Technician. Excellent salary. Some experience necessary. 376-19F

ELC Church in Minneapolis wants experienced male director for its Senior Choir. Must be Lutheran. 376-20G

Opening for doctor in town of about 600. Fine new medical clinic; good practice. Lewis County, Idaho. 376-21G

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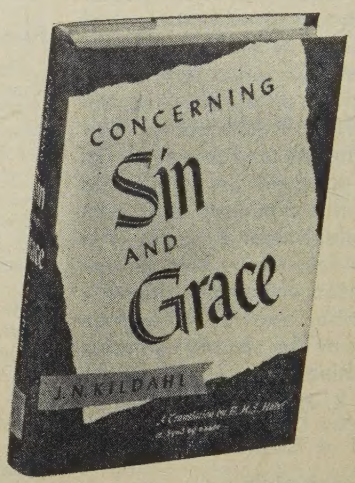
ENGLISH REPRINT

Sermons by the late

DR. J. N. KILDAHL

Concerning Sin and Grace

A TRANSLATION OF *SYND OG NAADE* BY B. H. J. HABEL



In these sermons Dr. Kildahl's well-known fervor and earnestness bring a powerful message of God's grace to sinful man. At the turn of the century, when he was delivering many of these sermons, Kildahl was a widely admired leader in his Church, the third president of St. Olaf College and professor of systematic theology at Luther Theological Seminary.

Dr. Kildahl was one of the greatest preachers of the simple Gospel which the Lutheran Church has had in the United States. As in his preaching 40 years ago, his writing has a dynamic simplicity which draws listeners and readers to accept the "righteousness by faith, apart from the law" which God offers. This was his theme in almost every sermon, while sin and grace were his most frequent topics.

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